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[ONE PENNY.]

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NOTICE.

Next week, on account of Easter, "THE INQUIRER" will be published on THURSDAY. Editorial matter and advertisements should be sent in as early as possible.

NOTES OF THE WEEK.

WELCOME to the Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, who sailed from Boston by the Cunard s.s. *Saxonia* on March 23, and reached Liverpool on Thursday. We hope to greet him this (Saturday) evening at the Young People's Meeting at Essex Hall, and on Sunday he is to preach morning and evening at Essex Church, Kensington. Friends in London are aware that Notting Hill Gate is the nearest station for Essex Church. Then on Wednesday evening is the reception by the President of the British and Foreign Unitarian Association at Essex Hall.

THE sermon on "The Ideal Church of God," by the Rev. H. D. Roberts, preached in Cross-street Chapel, Manchester, at the annual meeting of the Manchester District Association, we must after all keep till next week.

As to the debate in the House of Commons this week on naval efficiency, we simply transfer to this column one passage from the *Times* report of the speech of Sir Edward Grey. Referring to the ruinous increase of warlike expenditure, he said:—"The martial spirit, I should be the last to deny, has its place, and its proper place,

in the life of a nation. That the nation should take pride in its power to resist force by force is a natural and wholesome thing. It is a source of perfectly healthy pride to have soundness of wind and limb and physical strength, and it has no unworthy part in the national spirit. That I sympathise with entirely, but I would ask the people to consider to what consequences the growth of armaments has led. The great countries of Europe are raising enormous revenues and something like one-half of them is being spent on naval and military preparations. You may call it national insurance, that is perfectly true; but it is equally true that one-half of the national revenue of the great countries in Europe is being spent on what are, after all, preparations to kill each other. Surely the extent to which this expenditure has grown really becomes a satire and a reflection upon civilisation. Not in our generation, perhaps, but if it goes on at the rate at which it has recently increased, sooner or later, I believe, it will submerge that civilisation. The burden already shows itself in national credit—less in our national credit than in the national credit of other nations—but sooner or later, if it goes on at this rate, it must lead to national bankruptcy. Is it to be wondered that the hopes and aspirations of the best men in the leading countries are devoted to trying to find some means of checking it? Surely that is a statement of the case in which, however attached a man may be to what I may call the martial spirit, he may at least see that the whole of Europe is in the presence of a great danger."

THEN, unhappily, there was a "But." No one Great Power, Sir Edward Grey declared, can afford to give up the competition of armaments and sink into a position of inferiority; and so, unless a more reasonable course can be adopted by mutual consent among the "Christian" nations of Europe, the barbarous game of beggar my neighbour must go on, with ever-increasing vehemence, until the dire catastrophe, which everyone professes to be guarding against, does at last arrive. At the same time one Great Power might surely do more than has ever yet been done to take a lead in combatting old jealousies and making a sincere offer of confidence and friendship; and this country certainly might take one great step (it is a grievous pity that it was not taken when the last opportunity arose at The Hague) by abandoning the claim to that "legalised piracy," the right in time of war to destroy private property at sea. We must at all costs, we are told, retain

our command of the sea; but let us, at least, at the same time so bear ourselves, as true patriots and as just and humane citizens of the world, in all international relations, that we shall have, if not no enemies, at least many more friends than enemies upon the seas.

It is much to be wished that the Christian churches of this country could in one sense of the word be a great deal more *political* than they are; that they could speak an effective word at need on behalf of a sober and sane policy; that they could bring it home to their own members and to the people at large, that a policy founded on jealousy, suspicion, and fear is not only sure in the end to prove weak, but is in its very inception unchristian and hateful. If we would but mean the words we use, and appeal to the highest principles when we are dealing with national and international matters we should find plenty of argument without resorting to those which are less worthy. Some one has been quoting Jowett to the effect that the lower classes, throughout Europe, have, or soon will have, more sympathy with one another than any of them have with the upper classes of their own country. It may be true. But it is doubtful whether the distinction should be pressed and emphasised. Sympathy with the foreigner will gain nothing by being tainted with a dislike of the socially superior. Rather in the proportion that a man finds himself disliking any *class* of his own people he should suspect the purity and sincerity of his sympathy for men of his own class in other countries. Brotherhood, like charity, will have to begin at home. The same demons of suspicion and jealousy and ill will, which blind men to each other's virtues here, are those which tempt us to give the worst possible interpretation to the conduct of neighbouring nations, and to spend that time and energy in seeking the secrets of another nation's policy which might better be spent in purifying the spirit of our own.

EDWARD FITZGERALD, the translator of the "Rubaiyat" of Omar Khayyam (a Persian astronomer poet of the eleventh century), was born at Woodbridge in Suffolk, March 31, 1809. There, in the country where practically his whole life was spent, the centenary was celebrated last Saturday, by a luncheon, a drive through the country, and a dinner, at which Mr. Augustine Birrell was the chief speaker. On Wednesday, the actual anniversary, the *Manchester Guardian* had an article on FitzGerald, by Professor C. H. Herford, who notes his nearer kinship with Swin-

burne and Rossetti (who "discovered" and made the fame of "Omar") than with his own contemporaries. FitzGerald, says Professor Herford, "has passed over into the changed atmosphere of the twentieth century with fewer signs of mould and dust upon his hundred quatrains than are to be discerned on three-quarters at least of Tennyson's score of volumes. A score or more of the quatrains have passed into the familiar currency of the language. As a complete philosophy of life, 'Omar' has little to say to us. But there are many sides of English life for which the finer culture of the senses which he so eloquently instils would be unspeakably salutary. Half the ugliness of the modern industrial world is the product of the implicit assumption that the senses do not matter. Omar, with his loaf and bottle and singing mistress, could doubtless never have made Manchester, but he might be trusted to have suggested much betterment for soul as well as sense had he been consulted in its making. And 'Old Fitz,' too, in his indolent Suffolk garden, may seem to have little to say to us. Yet he struck once or twice notes that can never altogether die, that touch as surely as Horace's the eternal truths of the heart that betray themselves sometimes most surely just to the seemingly idle singer, who takes what the blithe mood brings, and knows no strenuous search or curious inquisition."

OF FITZGERALD, Mr. A. C. Benson has written both in the *March Bookman*, which was a centenary number, and had some interesting pictures, and also more fully in the *April Cornhill*, in the article "Edward FitzGerald at Woodbridge." There, Mr. Benson says: "FitzGerald reveals himself at his best in his letters; from these the eccentricity, the slipshod negligence that interweaves itself into so many of the personal reminiscences about him, slip away and leave us face to face with the real man; we look into his heart and mind, and are enabled to perceive its wistful tenderness, its fine subtlety, its delicate insight, its shrewd humour." The letters are "among the best in the English language," and Mr. Benson adds, "Had it not been for the fact that FitzGerald was also the writer of Omar Khayyam, the letters would probably never have seen the light; and yet I am not sure that, of the two, one could not more willingly forego the Omar. Then, too, in the Omar itself, FitzGerald, by a supreme felicity, found exactly the right subject for his pen. The strength and the weakness of Omar are the strength and weakness of FitzGerald."

NATIONAL CONFERENCE.—As to the note last week, p. 194, on Mr. Ashworth's letter, we shall get it right at last. The Conference is in April, not June!

TO CORRESPONDENTS.—Communications have been received from the following:—J. B., C. C. G., E. H., E. N., J. W. N., H. D. R., G. B. R., A. S., A. T., S. T.

To the sentinel
The hour is regal when he mounts on guard.
George Eliot.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

THE NATIONAL CONFERENCE AND INTERNATIONAL AMITY.

SIR,—Permit me to endorse the answer of Mr. George to the pertinent question you ask in the first column of your paper this week. With the mouth of the great official Church closed when the war party and their interested backers are again bent on mischief, it all the more behoves the Conference of Free Churchmen to speak out in a loud voice on behalf of the most unmistakable teaching of Christ, "Peace on earth, &c."; and I hope the Conference will not neglect what seems, at least to me, the obvious duty of doing something to check the present malignant attack upon the well-disposed people of two great nations.

W. ALBERY.
49, West-street, Horsham,
March 28, 1909.

THE REV. R. J. CAMPBELL ON ARMAMENTS.

SIR,—Surely there must be a mistake somewhere when the Rev. R. J. Campbell is reported by you to have stated that "we spend on the army and navy over £90,000,000 out of the total revenue of a little more than £120,000,000"—that is to say, that three-fourths of the national revenue is devoted to armaments?

According to Whitaker's Almanac for 1909, the last net estimate for the navy was £31,419,500, for the army £27,459,000, giving an aggregate spent on armaments of considerably under £60,000,000; and, according to the same authority, the national income for 1907-8 (in the sense in which Mr. Campbell speaks of the total revenue, was £156,537,690. In other words, the expenditure which was asserted to be three-fourths of the whole is in reality less than two-fifths!

Had the figures attributed to Mr. Campbell been as correct as they are manifestly incorrect, they would have proved nothing to the purpose, except as indicating the extent to which the civil service estimates are determined by collectivist ideals. And even from their point of view the calculation would be hopelessly vitiated by the omission of all reference to municipal expenditure. The only relevant comparison is that between the expenditure on armaments and the "national income" in the larger sense of the term, as meaning the aggregate of the individual incomes of the inhabitants of the United Kingdom. This was estimated by Mr. Chiozza Money in 1906 at about £1,710,000,000, which works out roughly to 3½ per cent. as the ratio between the cost of protection and the value of the property to be protected, if for the sake of simplicity we ignore the less tangible interests at stake, and set off the contributions in men and money of India and the Colonies against the unascertained amount of the aggregate income of their inhabitants.

Whether this percentage is excessive relatively to the risk, as some think, or in

sufficient as others think, or just about right as the responsible Ministers consider, I do not propose to discuss. I am only now concerned to correct a very glaring error as to the data of the problem.

March 23, 1909.

R. K. WILSON.

[The figures in the report of Mr. Campbell's speech were clearly mistaken, but the fact remains that civilisation is staggering under the burden of armaments. This was clearly recognised by Sir Edward Grey in his speech in the House of Commons on Monday, in the passage which we quote elsewhere. "One-half of the national revenue of the great countries in Europe," he said, "is being spent on what are after all preparations to kill each other."—ED. INQ.]

EVENING DRESS.

SIR,—As chairman of the sub-committee of the British and Foreign Unitarian Association in charge of the arrangements for the reception to Dr. Eliot on April 7, may I be permitted to reply to the "open" letter addressed to the President last week on the subject of evening dress. This sub-committee, which your correspondent clothes in his imagination with aristocratic exclusiveness, at least tries to look fairly at questions which may have two or more sides, and, if it interests your correspondent to know, was guided in this particular case by the fact that at the social evening functions to which the British delegates at the Boston Congress in 1907 were invited, evening dress was the rule, and therefore it proposed to receive the President of the American Unitarian Association with that small amount of ceremony, as well as with its genuine and hearty welcome. Your correspondent would have other opportunities of seeing and hearing Dr. Eliot speak or preach during his short stay in London, and I think in this case he is perhaps making a mountain of a molehill.

HERBERT B. LAWFORD.

March 30, 1909.

WHEN I lose my way in life, and through the dimness of my spiritual vision know not how it behoves a child of God to acquit himself in this turmoil of strife and struggle, then, if I look up into the face of Jesus, I see the answer to my bewilderments, and my heart goes out to the Brother, who, of all whom I have ever known, helps me the most, and leads me the truest way.—R. A. Armstrong.

AND more than thou canst do for Truth
Can she on thee confer,
If thou, O heart, but give thy youth
And manhood unto her.

For she can make thee inly bright,
Thy self-love purge away,
And lead thee in the path whose light
Shines to the perfect day.—F. L. Hosmer.

IF to be disliked, if to be at enmity and war, be pleasant and desirable to you, indulge to all the sallies and petulances and rudenesses of your temper; but be assured that self-denial and self-government are necessary to the friendship both of God and man.—George Walker.

BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

COUNCIL MEETING.

A MEETING of the Council was held at Essex Hall on Monday afternoon (a day earlier than usual, on account of the visit to Wales this week of the President, and other representatives of the Association). The President, Mr. John Harrison, took the chair, and there were also present:—Mr. H. Chatfield Clarke (treasurer), Rev. F. Allen, Mrs. Bartram, Mr. J. S. Beale, Miss Burkitt, Mr. E. Capleton, Mr. H. G. Chancellor, Mr. G. H. Clennell, Rev. Rudolf Davis, Rev. V. D. Davis, Rev. H. Gow, Rev. C. Hargrove, Miss Florence Hill, Mr. H. B. Lawford, Mr. I. S. Lister, Miss Lister, Mrs. W. G. Mace, Rev. J. A. Pearson, Miss Preston, Mr. S. W. Preston, Rev. C. Roper, Miss E. Sharpe, Rev. W. G. Tarrant, Miss Tayler, Rev. W. Wooding, Mrs. Wooding, and the Secretary (Rev. W. Copeland Bowie).

The minutes of the meeting held October 27 1908, were read and confirmed, and the Secretary then read the Report of the Committee, as follows:—

REPORT OF THE COMMITTEE.

HOME MISSIONARY WORK.

The largest and in several ways the most important branch of the Association's work, is that described as Home Missionary. The grants to churches for the year ending March 31, 1910, have recently been voted, and it is important that the method of procedure followed by the Committee should be understood by the Council. It was as follows:—A letter was addressed to the secretary of each congregation informing him that if a grant was desired the Form of Application, giving information of the condition and prospects of the church accompanied by an audited statement of income and expenditure for the year ending December 31, 1908, should be returned to Essex Hall not later than February 9. The secretary of each of the District Associations was communicated with, inquiring about the amount of grant which it was proposed to find locally, and inviting observations and suggestions. A list of the congregations making applications was forwarded to the secretaries of the Stipend Augmentation, Sustentation, and Presbyterian Funds, with a request for information: these replies were treated as confidential by the Committee.

The whole of the information supplied was then carefully tabulated. The chairman of the Home Mission Sub-Committee and another member, with the aid of the Secretary, spent several hours on two successive days in examining the correspondence and the figures, and comparing them with the previous year. The Sub-Committee, with sheets of tabulated figures relating to each congregation in front of them, considered every application, and in cases where there were doubts or special difficulties the whole correspondence was read. Recommendations were then submitted to the full Committee, the proposed amount of each grant being on the agenda paper. The list was then subjected to review, modification, or revision, before adoption. In sending intimation of the grants, attention was called to various

matters of detail which were revealed in the statements submitted by congregations and societies.

The following is the list:—Ansdell, £50; Ashton, £50; Barnard Castle, £20; Bedford, £30; Birmingham (Small Heath), £30; Blackburn, £70; Boston, £15; Bournemouth, £25; Bradford (Broadway Avenue), £45; Bridgend, £40; Bridgwater, £15; Canterbury, £5; Cardiff, £30; Carlisle, £50; Clydach, £20; Coalville, £10; Congleton, £20; Cork, £35; Crediton, £20; Crewe, £30; Crewkerne, £20; Darlington, £45; Deal, £10; Derby, £15; Gateshead, £50; Garston, £20; Hastings, £30; Huddersfield, £35; Ilkeston, £10; Leicester (Narboro Road), £20. London:—Acton, £35; Bermondsey, £15; Kentish Town, £45; Lewisham, £35; Mansford-street, £15; Woolwich, £40; Wimbledon, £50; Loughborough, £30; Lydgate, £10. Manchester:—Bradford, £25; Broughton, £35; Chorlton, £25; Oldham Road, £30; Pendleton, £20; Urmston, £20; Middlesbrough, £15; Mottram, £25; Nelson, £10; Newbury, £15; Newport (Mon.), £70; Newton Abbot, £10; Nottage, £15; Panteg, £5; Penrhiw, £5; Pentre, £20; Plymouth (6 months), £10; Pontypridd, £40; Poole, £30; Portsmouth (3 months), £12 10s.; Ringwood, £20; Southampton, £20; Stockton, £20; St. Helens, £10; Sychbant, £5; Torquay, £30; Walsall, £40; Whitchurch, £10; West Kirby, £30; Wick, £10; Wolverhampton, £50. District Ministers:—London District Society, £100; Western Union, £25; Yorkshire Union, £100. Further information was required from Birmingham (Moseley), Framlingham, Ilford, Nottingham (Christ Church), and Peckham, before coming to a decision.

The grants, with one exception will be paid through the Treasurers of fourteen District Associations. The congregations were once more informed that it is the aim of the Committee, as far as practicable, to confine the annual grants from the Association to churches which are in the missionary or "growing" stage; and to leave it to the Stipend Augmentation, Sustentation, and other Funds, to supplement the salaries of ministers of old-established churches.

There are still several cases where there is duplication of grants; but unless the Sustentation Fund had sufficient means to increase its grants from £25 or £30 to £50 or £60, it does not seem practicable, without inflicting hardship on capable and worthy ministers, to avoid duplication in some instances. The Council will, however, perceive that there is less chaos and more friendly co-operation in our denominational administration than might be supposed, from what occasionally appears in print.

There is one further point that should be mentioned, namely, that in apportioning grants, the Committee consider only the character and extent of the work of ministers and congregations, and not the peculiar texture of their theology. Some of the churches are weak in numbers, and in financial resources; some are weak in aim and purpose; but the majority are doing all that can be reasonably expected of them at present; not a few are strong centres of light and blessing in the towns and villages in which they are placed.

In the autumn of 1908, the Committee allotted £200 to be expended in grants

not exceeding £5, to assist congregations in advertising special services or courses of lectures, and in paying the travelling expenses of neighbouring ministers willing to exchange pulpits. Forty-eight congregations took advantage of the offer. The reports show that interest was quickened among the members of the churches; in many instances outsiders were influenced, and at a few places the membership roll was increased. The attention to detail, care and skill in advertising, and the amount of voluntary work undertaken, varied greatly at different places.

Rev. W. G. Tarrant delivered a most instructive course of four Lectures on "The Spirit and Aims of the Unitarian Movement," at Sheffield. The attendance was somewhat disappointing; but it is hoped that other means will be adopted to make the lectures more widely known and appreciated. Rev. J. H. Weatherall delivered four Lectures on "Foundations of Religion" at Cardiff, which proved very helpful and stimulating.

It will interest his many friends to learn that Rev. E. W. Lummis is now restored to health, and will return to England soon; he has accepted the invitation of the Committee to undertake the Sunday services at Cambridge for the whole of next term.

Rev. T. P. Spedding is now busily engaged making preparations for Van Mission work during the coming summer. One Van will confine its operations to South Wales, another to Scotland, a third to the Midlands, while the fourth will be within easy reach of London. Exceptionally favourable weather enabled the Van Missionaries to reach upwards of a quarter of a million of people last year, the majority of whom heard the Unitarian message for the first time. The cost worked out at about a penny a head.

Not a few congregations in different parts of the country are very much isolated. They seldom have an opportunity of seeing and hearing other ministers. The Committee from time to time send out special Preachers and Lecturers to visit congregations. It is difficult, however, for ministers to get away on a Sunday, except on rare occasions; but many are willing to lecture or preach on a week night. A list of fifty ministers, with topics upon which they are prepared occasionally to speak, has recently been issued, and congregations are everywhere invited to take advantage of the offer.

The correspondence which reaches Essex Hall is extensive and varied, and matters of smaller or greater interest form the daily routine. Occasionally the correspondence reveals both the bigotry and the liberality of "orthodoxy." A short time ago it was proposed to cut an inscription on the tombstone of the late Mr. C. H. Truman, of Newton Abbot, conveying the information that he was one of the founders and for many years the secretary of the Unitarian Church. The Rector of the parish refused to allow any reference to Unitarianism to appear on the tombstone; and he took no notice of a letter of protest which was addressed to him. The Bishop of Exeter was then communicated with, and he most courteously and speedily arranged matters. There was a compromise by substituting Chapel for Church, but otherwise

the inscription was allowed to be cut, as Mr. Truman wished.

Interesting letters are not infrequently received from ministers, who feel cramped in mind and conscience by doctrinal and ecclesiastical bonds, from which Unitarians are happily free. This is a department of the Association's work in which some reliance has necessarily to be placed upon the judgment and good sense of the office staff. Correspondence of this type is at times delicate and confidential, but it is reported briefly to the Committee. The pictures that are painted of the difficulties which confront Unitarian ministers, with indications of the small salaries paid, dispose of the majority of the applicants. Those that persevere in their desire to be recognised, are ultimately referred to an Advisory Committee. This is the procedure followed at Essex Hall.

PUBLICATIONS.

The following new books have been published since the last meeting of the Council: "Church Councils and their Decrees," by Rev. A. N. Blatchford, B.A.; Milton "On the Son of God and the Holy Spirit," with an introduction by Rev. Alex. Gordon, M.A.; "Miracles and Myths of the New Testament," by Rev. Joseph May, LL.D.; a second edition of "Courage and Cheer," sermons by Rev. Dr. Brooke Herford. English editions have been issued of "The Origin and Character of the Bible," and "The Spark in the Clod," by Rev. J. T. Sunderland, M.A.; "The Church of To-day," by Rev. J. H. Crooker, D.D.; "Some Memories," by Rev. Robert Collyer, D.Litt.; "Paul the Missionary, and other Studies," by Rev. P. W. de Quetteville, M.A., published for the author. The Unitarian Pocket Book, and the Essex Hall Year Book for 1909 have had various improvements introduced in addition to the usual corrections. Suggestions submitted by the Ministerial Fellowship in regard to the rules observed in the admission and omission of names of ministers were incorporated.

The New Series of Tracts now numbers 76, the most recent additions being: "Milton and Religious Freedom," by Rev. W. G. Tarrant, B.A.; "The Broken Idols," by Rev. R. B. Drummond, B.A.; "The Christmas Birth-poem," by Rev. W. C. Gannett, D.D.; "God, Man, and the Universe," by Rev. Charles Travers; "The Prophets of Israel as Social Reformers," by Professor H. P. Smith, D.D., "Sin: its Psychology," by Mr. Samuel Charlesworth. Several of the earlier numbers of the series have had to be reprinted.

The interest aroused by the Tercentenary of the birth of John Milton, led to the publication of the chapters of his Treatise on Christian Doctrine dealing with the Son of God and the Holy Spirit, and a copy of this book with Mr. Gordon's Introduction was presented to 493 Public Libraries in Great Britain and Ireland, 276 libraries in Canada, Australia, and New Zealand, and 465 libraries in the United States of America.

The following new books are in preparation, and will be published in due course: "The Religion of the Jews in the time of Jesus," by G. Hollmann, translated by Rev. E. W. Lummis, M.A.; "The

Apostolic Age," by E. von Dobschütz, translated by Mr. F. L. Pogson, M.A.; "The Ethical and Religious Teachings of Oliver Wendell Holmes," by Rev. W. L. Schroeder, M.A.; a Book of selected Prayers for the use of ministers and lay-workers, compiled by members of the Publications Sub-Committee.

The sale of publications, although satisfactory, when compared with earlier periods, does not reach the level which it ought to reach, and might reach, if the members of the Association would purchase more readily themselves, and introduce the publications to their friends.

The grants to congregations, postal missions, ministers, laymen, libraries, and religious inquirers from October 1, 1908, to March 27, 1909, were as follows:—*Home Grants*: Books 3,745, Tracts 129,730, valued at £439 6s. 4d.; *Foreign Grants*: Books 1,299, Tracts 14,036, valued at £111 0s. 3d. Among those who received grants since the last meeting of the Council, there were 28 "orthodox" ministers, and 15 Unitarian ministers and lay workers.

COLONIAL AND FOREIGN WORK.

The following grants have been voted for the current year:—Brussels £10, a token of sympathy with Rev. J. Hocart in his difficult task of establishing a centre of liberal religious worship in Belgium; Budapest and its affiliated churches £50; Unitarian congregation at Christiania £50; Wellington, New Zealand, £100; Melbourne £25; Khasi Hills Unitarian Mission Stations £75; Missionary work in Canada, £250. The grants voted to students for the ministry were as follows:—India £100, Japan £75, Hungary £50. In the case of the two latter, the Committee of Manchester College, Oxford, make the grants up to £100. For Postal Mission work, grants have been made as follows: Bombay £10, Calcutta £5, Khasi Hills £5, Madras £10, Denmark £6.

Rev. F. W. Pratt, the Unitarian missionary in Canada is at present working at Winnipeg, and as a result of three months' work he reports that the movement is making good progress, new members are being added every week.

At Wellington, New Zealand, the memorial stones of the Unitarian Free Church were laid on January 6. Rev. W. Tudor Jones, Ph.D., has agreed to remain for a fourth year, so that the congregation may be established in the new church before he returns to England. There is a great opportunity at Wellington for an able and devoted minister.

The Committee receive from time to time appeals for sympathy and aid from all parts of the world. The most recent appeals came from Italy and Turkey. In both cases the writers contended that the principles and faith of Unitarians would be welcome by many thoughtful earnest men to whom orthodox Christianity was repellent. Beyond sending literature and letters of good-will, it is not possible, with the limited resources of the Association, to give financial assistance to all these seekers after truer and nobler views of life and religion.

The meetings of the International Council of Unitarian and other Liberal Religious Thinkers and Workers will be held at Berlin next year, and the pro-

gramme of proceedings is now in course of preparation. The President of the Council, Rev. Dr. S. A. Eliot, and the Secretary, Rev. C. W. Wendte, will shortly be in England, when they hope to arouse wide-spread interest in the meetings. It is hoped to combine with Berlin a visit to Budapest and Transylvania.

MCQUAKER TRUST.

The grants towards the salaries of Unitarian ministers in Scotland have been voted as follows:—Aberdeen £95, Dundee £85, Glasgow (Ross-street) £80, with a special additional grant for one year of £10; Missionary minister for Scotland £200. At Edinburgh the congregation have invited Rev. Dr. S. H. Mellone to become Rev. R. B. Drummond's colleague; and in view of the great importance of having the Unitarian movement ably and adequately represented in the capital, the McQuaker Trustees have promised a grant of £100. Dr. Mellone will begin his ministry at Edinburgh the first Sunday in September. Mr. Arthur Scruton, formerly engaged in missionary work in connection with the United Free Church, will begin his Unitarian ministry at Ross-street, Glasgow, in April. He will also undertake to conduct services at Govan, or elsewhere under the direction of the McQuaker Trustees. Rev. E. T. Russell has been responsible for the services at Kirkealdy for six months, in the hope of awakening fresh earnestness and zeal among the little group of Unitarians in that town; but in the absence of local sympathy and support, he will transfer his Sunday labours for the present to Bonnybridge and Stenhousemuir, where he is assured of a warm welcome, and where his services have been highly appreciated. Lectures, expository of Unitarian Christianity have been delivered at Darvel, Coatbridge, Johnstone, Leith, and Musselburgh: with the exception of Leith, the attendances were above the average for week-night lectures.

Rev. Alex. Webster, with the financial aid of the McQuaker Trustees, inserted a newspaper paragraph dealing with some aspect of Unitarianism once a week for a whole year in an Aberdeen newspaper. Interest was aroused, but the results did not appear to make it worth while to continue the experiment. A somewhat similar plan is now being tried by a weekly advertisement in a Glasgow newspaper.

Grants of books and pamphlets have been made to several libraries, and to a number of individuals in Scotland.

In consultation with Rev. T. P. Spedding, Mr. Russell is making arrangements for a vigorous Van Mission Campaign as soon as the weather permits of out-door work. Rev. Samuel A. Eliot, D.D., President of the American Unitarian Association, will preach at St. Vincent-street, Glasgow, on April 11, and will "induct" Mr. Arthur Scruton at Ross-street. On Monday following, he will speak at Edinburgh, on Tuesday at Dundee, and on Wednesday at Aberdeen. The McQuaker Trustees consider themselves fortunate in being able to persuade Dr. Eliot to make these visits to Unitarian Churches in Scotland.

CONFERENCES AND MEETINGS.

The Committee are greatly indebted to the President for his unwearied labours

on behalf of the Association. To-morrow he will go to South Wales, accompanied by Miss Helen Brooke Herford, Mr. T. Grosvenor Lee, Mr. Ion Pritchard, Rev. W. G. Tarrant, Rev. T. P. Spedding, and the Secretary, for conferences and meetings extending over three days, when the Unitarians of the Principality will rally in their hundreds to welcome the representation of the Association at Pantydeafaid and Swansea. Mr. Harrison has taken the Chair or addressed meetings at the following places since the last meeting of the Council: Aberdeen, Dundee, Edinburgh, Bradford, Holbeck, Ipswich, Maidstone, Manchester, Todmorden; Kilburn, Lewisham, Mansford-street, Peckham, Wood Green, and Woolwich. He also attended the anniversary meetings in London of the Brahmo Samaj of India.

Arrangements have been made to hold the autumnal meetings of the Association at the beginning of October at Rochdale. It is hoped that meetings will be held in the North of Ireland at the end of October.

Rev. T. P. Spedding visited Churches in the Eastern Union, the Western Union, the North of England, and Ireland. His visits have been warmly welcomed; and the reports sent by him to the Committee have been full of interest.

The Secretary has just returned from attending at Oldham a large and enthusiastic gathering of Unitarians belonging to the five congregations at Heywood, Middleton, Oldham, Rochdale, and Todmorden. The members of each of the churches named wore a distinctive badge, so it was easy to tell where they belonged. Each place contributed to the programme of proceedings; and it was a pleasure to see such evidences of friendly feeling. Two of these fellowship meetings are held every year, at different places in rotation. The plan might be followed with advantage by other congregations where train and tram communication render such gatherings possible. On the Sunday, despite a very rainy day, large congregations assembled at Oldham, morning and afternoon, and at Middleton in the evening.

FINANCE.

During the last few years, through the munificence of the anonymous subscriber of a thousand pounds a year, and the support which his generosity called forth, an unprecedented amount of work at home and abroad has been undertaken by the Association. Last year the Committee were not able to claim the offer of a subscription of £500. They had a balance in hand at the beginning of 1908 of nearly £900, and they ended the year with a deficit of £33. There was a loss in subscriptions of £1,700, due to the death of several large subscribers, and the termination of special subscriptions promised for three or four years. The offer of £500 has been renewed for 1909, conditional on the subscriptions reaching the level of 1907. To secure this exceedingly generous offer, it will be necessary to raise upwards of £1,000 in new and increased subscriptions. If only Unitarians up and down the country can be got to realise the extent and importance of the work entrusted to the Association, the Committee believe the money will be forthcoming. But it will require strong efforts to attain this result; and the

Committee appeal to the members of the Council, and through them to the Unitarians of Great Britain and Ireland to rally to the support of the Association and its work.

Association Sunday collections were received from 245 congregations in 1908, amounting to £563. When it is remembered that the number of appeals for collections has increased in recent years, it is gratifying to report that there has been no falling off compared with the previous two years, though the amount is not so large as it was three years ago. The occasion of the annual collection affords a fitting opportunity of calling attention to the missionary work of the denomination, a work which every Unitarian should have a chance of supporting. The Committee are greatly indebted to the Local Treasurers of the Association for their activity in collecting old subscriptions, and in discovering new subscribers. There are now local treasurers connected with ninety-four of our congregations.

DECEASED MEMBERS.

It is with deep regret that the Committee report the death of two members of the Council. Rev. Frank Walters, who died November 3, and Miss Marian Pritchard, who died December 9, 1908. Mr. Walters was an able and thoughtful preacher, much respected by a large circle of friends at Preston, Glasgow, and Newcastle-on-Tyne, where he discharged his duties as a Unitarian minister. He preached the annual sermon of the Association in 1886. Miss Pritchard was more closely identified with the Sunday School Association; but she was a convinced Unitarian, and was in the fullest sympathy with the principles and work of the Association. Our whole religious community has suffered a great loss by her death; but her devoted life and work have left behind her influences for good which will not die.

After the reading of the report, Miss FLORENCE HILL asked for more generous support for the work of the Postal Mission, such as that at Bedford; Miss SHARPE asked for a democratic opportunity for Dr. S. A. Eliot to be heard in London; Mr. CHANCELLOR suggested that the joint social meetings of neighbouring congregations might be taken up again in London; Mr. CAPLETON asked for more educational publications.

The PRESIDENT paid a tribute of heartfelt respect to the memory of two deceased members of the Council, Miss Marian Pritchard, and the Rev. Frank Walters, and then proceeded to move the adoption of the report. The sting of the report, he said, was in the paragraph dealing with finance, and he strongly appealed to friends to see that the work of the Association did not suffer for lack of the necessary funds. He referred with pleasure to the prospect of the return of the Rev. E. W. Lummis, and with great satisfaction to the work of the Van Mission, which he trusted would be vigorously pushed forward.

Mr. H. CHATFIELD CLARKE seconded, and, as Treasurer, earnestly endorsed the President's appeal for more funds.

The SECRETARY then made the following statement as to the Whitsuntide meetings:

The arrangements made for the Anniversary Meetings in Whit-Week are as follows:—*Tuesday, June 1*, 8 p.m., Essex Hall Lecture: Professor F. E. Weiss, D.Sc. (University of Manchester), will lecture on "The bearings of the Darwinian Theory of Evolution on Moral and Religious progress." *Wednesday, June 2*, 11 a.m., Annual Sermon, when the Rev. Dr. Carpenter, Principal of Manchester College, Oxford, will preach. Public Meeting, 7.30 p.m., when in view of the centenaries of so many remarkable men, the following topics have been selected for twenty minute addresses and speakers invited:—"Religion and Music" (Mendelssohn), Mr. John Harrison; "Religion and Poetry," (Tennyson and Holmes), Rev. W. L. Schroeder; "Religion and Science" (Darwin), Dr. J. Lionel Tayler; "Religion and Politics," (Gladstone and Lincoln), Mr. J. F. L. Brunner, M.P.; "Religion and Theology" (Calvin 400th), Rev. Dr. S. H. Mellone.

In addition to these, Mr. Josiah C. Wedgwood, M.P., will give an address on "Religion and Poverty." (Wednesday afternoon is left free for the Women's Meetings.) *Thursday, June 3*, 10 a.m., annual Business Meeting of the Association, followed by a conference on "Possibilities of increased co-operation and co-ordination among our various Societies and Funds concerned in the administration of Grants to Congregations and Ministers, and in promoting Missionary Work." The following have been invited to read Ten Minutes papers:—Rev. Rudolf Davis (Midlands and West of England), Rev. Alfred Hall (Eastern Counties and Northumberland and Durham), Rev. E. D. Priestley Evans (Midlands and Lancashire), Rev. A. H. Dolphin (Yorkshire), Rev. J. Arthur Pearson (Manchester and London District), Rev. H. Bodell Smith (Lancashire and Cheshire), Rev. W. H. Burgess (Manchester and North Midlands), Rev. J. A. Kelly (Ireland), Rev. Simon Jones (Wales), Rev. E. T. Russell (Scotland), Rev. T. P. Spedding (Field Work), Mr. B. P. Burroughs (Stipend Augmentation Fund), Mr. Frank Preston (Sustentation Fund), Mr. G. H. Clennell (Presbyterian Board).

The Conference will be continued in the afternoon. The available time will be equally divided between readers and speakers.

The Conversazione will be held at the Portman Rooms, on Thursday evening. *Friday, June 4*, 10.30 a.m., the representatives of the various District Societies will meet the Committee for conference. The Sunday School Association, the Central Postal Mission, the Women's League, and the Temperance Association will also hold their annual meetings in Whit-week. At the Ministers' Meeting, the Rev. Franklin C. Southworth, President of the Meadville Theological School, will deliver the address.

OUR readers are asked to note that the address of the Central Postal Mission and Unitarian Workers' Union is now 36, Heath-street, Hampstead, London, N.W.

THE heart, which glows with human charities, cannot in its depths be indevoid.
—J. J. Tayler.

IN THE CROW'S NEST.

FROM the pass-mouth
In yon grey south,
The clouds drag slow
With weight of snow,
Slow join and spread
Till overhead
That great blue home of tenderness
Is but a memory, or a guess.

The low sky breaks
In flickering flakes,
And slowly lightens,
While the world whitens.
With muffled clang
What belfry sang?
Not ours, whose choir is wont to hear
The heights peal back its curfew clear?

No moon to-night:
But eerie light
Most softly beams,
A lure of dreams.
On earth's pale breast
The hamlets rest
So still, the whole world seems to be
Closed in my beating heart, and me.

But oh, the morn!
With might new-born
Sweeps grand and high
The fleckless sky.
Peaks, forests blaze
Their wonted praise,
And the glad bells exult again
From height to height, o'er pine and plain.

Talking about bells, I have myself been ringing the changes of late. When I came to this land my cheek was pale and thinner than should be for one so young; but now it is blooming, and I determined to act accordingly. So I first begged help for Lü from the English congregation which has exchanged greetings with the Crow's Nest, the congregation upon whose kindness I am most used to trespass. And then the ambitious idea occurred to me of asking *all* our societies in the United Kingdom to make music amid these snowy crags. Gallant little Wales instantly responded, and was followed in due course by deliberate England and reflective Scotland. Only the Emerald Isle is still thinking about it. O Erin asthore, the land of lovely moods and generous impulses, sure you won't be lagging behind the Saxon in a work of love? 'Tis but a shilling I am asking for, and 'tis the good heart that counts. Then, mounting still from high to higher, I assailed individual purses, and received many pleasant gifts and messages. One welcome contribution came, this time, from Ireland.

Now and again a refusal to contribute has been accompanied by a reason. To my amazement, and amusement, some Puritans have expressed the view that a bell is a vain thing, savouring of ritualism. If those who think so could be transported, some January day, from their own well-heated Gothic church, with its painted windows, its noble organ and choir, its commodious cushioned seats, to our little bare building in Lü, they would learn what Puritan austerity really means. Our windows are not stained. Laden pines, awful precipices, and bleak summits look in to join our worship, and all that the little children can see is the blue depth of heaven. There is no organ, no choir,

no singing. One voice expresses our longing, our thanksgiving, our vows; the rest adores in silence, like their mighty neighbours. In our arctic winter the church is not heated. Unless he wears the produce of a whole flock of sheep, the man in the pulpit is in danger of pulpitis. (If you do not know what that is, ask a dentist.)

But the full heart is not left without utterance. Our little bell does its best, and soon our great bell will make a solemn music to the wind, and roll it into every house. Early in the morning it will break into gladness, "He is coming! Prepare for worship! How beautiful upon the mountains!" When the Pfarrer has toiled aloft and is resting among the children it will speak again, "He is here, to unite us before the Lord. Come ye before God's presence with thanksgiving!" The children of our Father assemble, and a new peal of jubilation welcomes them, each for all and all for each. "How amiable are thy tabernacles! I was glad when they said unto me, 'Let us go into the house of the Lord.'" And when we troop forth again in decent order from the rough log-benches, the stone floor, the gray walls, how the bells shall fill our valley with their song of faith—"I will lift up mine eyes to the mountains. The Lord preserveth our going out and our coming in!"

Others have avowed a "disinclination to help a rather romantic and useless object, viz., a bell, in an age of watches and clocks." This objection, which indicates an urban standpoint, has a wide sweep. A poem is a romantic and useless object in an age of halfpenny newspapers; so is a violin in an age of gramophones; and a kiss in an age of bucket-shops. I do not see how neckties can be defended. And is there any profit shut within the bosom of a rose? But what I especially want to know is this: does the same objection apply to a steam whistle, of the kind which is in some regions imaginatively called a "bull," in others yeleft "buzzer"? For among the many parts played by our bells that of the factory-hooter is included. In every village of our canton (except Trins, where the custom is discontinued for the sake of a chronic invalid, and Fuldera, where the sexton is old and lives at a distance) they ring reveille; in all, without exception, they ring nones and curfew. The lonely sinner in his hut under the glacier, the herdsman on the high alp amid almenrausch and edelweiss, the cheery woodman in the depth of the forest, the wild-hay-maker—nearly always a girl, who half believes the legend of the Camogasker, and fears that she may see his burning, seductive eyes, and forget to pray in time—the peasant digging his tiny plot on some sheltered shelf, all take their time of day from the belfry. On one point, I fear, my case must break down, after all. The bell is not useless, but it is, alas, beautiful, and its notes come up to those mountain toilers like a voice of home, and make them glad, so "romantic" must be conceded. In mitigation, however, I may still plead that we cannot substitute a steam-whistle, because we have no steam. We have not even coal.

Well, Lü is going to have its bell, even if it must sell standing timber, and seek

an overdraft on the Kantonalbank. And I offer very warm and sincere thanks to those who have responded, or may yet respond, to my appeal, and have shown, or intend to show, that their fellowship in a glorious faith is stronger than the barriers of race, custom and language.

As I wrote the last words, the post came in, bringing sad news. Mr. A. H. Paget is dead. Others who knew him earlier than I will be able to pay a worthier tribute to his memory. I think that few people outside Leicester realised what an immense amount of good work he did; for he was a quiet man. Such prominence as came to him was not sought by himself, but was pressed upon him by those who knew his exceptional gifts. One thing I must needs say. His manner of being kind was perfect. A thoughtful thoroughness, which was characteristic of him, devised the most effective thing to do, and none could have done it in a more gracious way. I am thankful that he lived to preside at the bi-centenary celebration. The high traditions of the Leicester Great Meeting, which he himself cherished so highly, have been enriched and beautified by his life.

E. W. LUMMIS.

Fuldera, March 20, 1909.

OBITUARY.

MRS. TIMMINS.

We regret to record the death of Mrs. Elizabeth Jane Timmins, widow of the late Rev. T. Timmins, widely known as founder of the Universal Mercy Band. Mrs. Timmins, who passed away at Southsea on Sunday week, was a daughter of the Rev. William McKean, and sister of the late Rev. Henry McKean, of Oldbury. During her girlhood she gave her services as assistant teacher to her father, who taught the children of Oldbury gratuitously. In 1858 Mrs. Timmins' brother became his father's co-pastor of the Meeting House, and succeeded him in the pastorate in 1864. The late Mrs. John Morgan, who died at Oldbury at the end of last year, was another daughter of William McKean.

The value of Mrs. Timmins' teaching and encouraging influence made a life-long impression on her young pupils. The great assistance which she rendered in the life-work of her husband's Band of Mercy movement was very marked. She was a teacher in the Sunday School at High-street Chapel, Portsmouth, during her husband's ministry; and during her residence there, since his decease, was very useful in her class among the young people and a regular attendant on Sunday mornings there. In the evening she was constant in her attendance at our church in St. Thomas's-street. The weather never prevented her; in fact, only illness or absence from home. To the young people she seemed to be ever devoted in her attachment.

Amid general expressions of regret she was reverently laid to rest with her late husband at St. Mary's-road Cemetery, Portsmouth, on Wednesday week. Her esteemed friend, the Rev. T. Bond, officiated. On Sunday evening he spoke of her life as one of self-denial. From a know-

ledge extending over 30 years, he said, he could testify to the great good of such efforts as hers, and he trusted that her example and influence would be abiding in their midst.

MISS JANE THOMAS.

SHREWSBURY has just lost a familiar figure in the person of Miss Jane Thomas, who died, at the age of sixty-eight, shortly after noon on Monday week after a protracted illness, in the course of which she had undergone acute suffering.

Miss Thomas came of a family well known and highly respected in the town, and had herself earned the affection and esteem, of a large circle of friends. Until recently she had always taken a prominent part in the life of the town, and in particular was the oldest member of the High-street congregation, which she had attended from early youth, and of which she had always been an active supporter.

Miss Thomas's breadth of mind was not confined to religious matters, for she was an ardent follower in the ranks of liberal and progressive thought in politics, and had from her earliest days been a staunch adherent to the Liberal party. Those whose privilege it was to enjoy her friendship and society were more especially struck by her great strength of mind and character. She was endowed with remarkable powers of memory and great natural ability, and had she been born in a later generation, and enjoyed the present facilities for education and development, there can be no doubt but that she would have occupied a high position in the world. Always of decided and independent opinion, she nevertheless inspired admiration for her unfaltering devotion to principle and simple purity of life and character in those who failed to appreciate her views. As an old member of the High-street church, she had been intimately acquainted with some of its past ministers, and thus provided an interesting link between past and present. But though deeply imbued with the spirit of the past, Miss Thomas was keenly alive to the needs of the present and was deeply interested in all that concerned the welfare of the Church.

Her numerous friends and fellow-workers will cherish a happy memory of the sterling worth and nobility of her character.

The funeral took place on Wednesday, when a goodly number of friends assembled round the grave-side to pay their last mark of respect to her memory. The Rev. James C. Street conducted the service.

MR. J. A. KEMP.

MR. JOHN ADAM KEMP, who died on March 26, was a devout and faithful member of the Brighton Free Christian Church, unfailing in his attendance and interest in all its affairs, a cheerful Christian who manifested in his life the value of his religion. He met trouble bravely, filled a humble position, with kindly good works, and never said an unkind word about anybody. His benevolent face and presence were familiar to visitors and residents, and will be long missed at New-road Church, where he was held in general affectionate respect.

THE CHILDREN'S COLUMN.

ON "HANDS."

No one can deny that every part of the body—whether hand or foot or face—has about it something of the character of its possessor, and this is specially so of the hand, which, being so much used, is bound to tell us something of a person's occupation, habits, age, station in life, and so forth. Each craft, each trade, leaves its own peculiar marks on the hand. But all this refers to the past. Whether the hand can tell us anything of the future is quite another matter. To boys and girls, looking down the avenue of life from its beginning, life seems a very long journey, and it is not surprising they should wish to know what it has in store for them. Generally they want to know just those things which a wise God has hidden from their eyes. As they grow older they find out that it is much better not to know the future. Very graciously God has given us but one day at a time to live; at the end of each day He drops down his curtain of night, just as in your stage-plays you drop your curtain at the end of an act, and the audience does not know on what scene it will rise again, or whether it will fall at last on a tragedy or a triumph.

But there is a very real sense in which the future is "in your hands."

Consider how much of the world's work is manual—handiwork, handicraft. The Latin word for "hand" is "manus." The manufacturer is the man who makes things with his hands. When the manufacturer starts his factory, he has, perhaps only his own pair of hands to do the work, but as the work increases, he wants other hands to help him, and so prominent is this idea in his mind that the men and women he employs are called by him "hands." If business continues to increase he wants still more hands; if it diminishes he discharges so many hands. Looking round on one of our great cities it is a very wonderful thought that every brick, every stone, every tile, every pane of glass, every piece of woodwork, was placed in position by the human hand; and that, before that, each had been manufactured, fashioned, prepared by the same agent. The brain may conceive, but it is the hand that executes. In the building of a city—its offices, warehouses, factories, shops, mansions, villas, churches and chapels; in the making of its streets, subways, railroads, tunnels, viaducts, and bridges, what a vast amount and variety of handiwork is involved! Such a city is a monument to the capacity of the human hand. And then the work has required so many kinds of hands—the strong hand of the bricklayer and the stone-mason, the steady hand of the painter, the precise hand of the architect, the delicate hand of the artist. And for the industries, and the education, and the home-keeping, and the government of the city, how varied are the hands required!—the busy hands of the toilers, the quick hands of the merchants, the supple hands of the bankers, the firm hands of the police, the even hands of the justices, the skilled hands of the doctors, and the gentle hands of the nurses.

"The hand," says an old writer,

"cares not for its own wants, but when the other organs of the senses are rendered useless, takes their duties upon it. The blind man reads with his hand, the dumb man speaks with it; it plucks the flower for the nostril, and supplies the tongue with objects of taste. Not less amply does it give expression to the wit, the genius, the will, and the power of man. Put a sword into it and it will fight, a plough and it will till, a harp and it will play, a brush and it will paint, a pen and it will speak." Yes, the hand has a wonderful power of adapting itself to a particular work. Although we have some marvellous machinery, there is no machine equal to the human hand. There are crafts, such as jannanning, in which the "finish" can only be given by the bare hand. Go out into the country, you cannot till the soil with the bloodless hand of the city clerk; you must have the horny hand of the labourer, and the hard, rough hand of the farmer. On the sea the merchantman, the *Dreadnought*, is manned by so many hands. The helmsman guides it with his hand; the captain, we say, handles the vessel; and when the storm bursts the cry is for all "hands" on deck, and it is the hand drives back the storm and brings the good ship safe to port. So, wherever we look the world's work is done by human hands.

Being thus important, it is no wonder a wise man said long ago, "Whatsoever thy hand findeth to do, do it with thy might." Another put it that we ought to work with both hands earnestly. But something even more needful to the hand than diligence is cleanliness. "Who shall ascend into the hill of the Lord, and who shall stand in His holy place?" asked the Psalmist. And he answered his own question, "He that hath clean hands and a pure heart." Literally we ought, of course, to keep our hands clean by using soap and water. Cleanliness is part of religion, it is next to godliness. Clean hands make soiled linen very conspicuous. The two do not match, so they have to be made to match. Clean linen shows up stained and untidy clothes; so they too, have to be made to match. This again has a purifying effect on the home. And when the person is clean, the linen spotless, and the clothes are neat, there is always self-respect. Not that the individual is conscious of these things—rather otherwise, he is at his ease because he has nothing to hide, has nothing to be ashamed of. Bodily purity helps moral purity. Clean hands and a pure heart are near relations. But, of course, "clean hands" stands chiefly for honesty and straightforwardness of dealing. Even boys and girls should learn early that money (especially) should come into their hands and pass out of their hands without soiling them. The hands of the gambler, however small his stakes, are never clean. Cranmer's hand sinned by writing what his heart condemned. Lady Macbeth would rise in her sleep to wash the blood stains from her hands. How different from the hands of Jesus, which were placed in blessing on the heads of little children! We need, then, strong hands, tender hands; but, above all, clean hands—that to the needy we can always lend a hand.

A. T.

The Inquirer.

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LONDON, APRIL 3, 1909.

FELLOWSHIP OF FREE CHURCHES.

TWENTY-ONE years ago, at the third triennial meeting of the National Conference of our Free Churches at Leeds, Dr. MARTINEAU gave his great address, offering suggestions for the better organisation of those churches. The plan for the constitution of an "English Presbyterian Church," with an efficient Pastorate Fund, that should receive a minimum stipend of £150 for every minister regularly enrolled in the service of the church, was not accepted, but the suggestions of the scheme were very far from being fruitless of result. A strong committee, of which Mr. FREDERICK NETTLEFOLD was chairman, and the Rev. H. ENFIELD DOWSON and Mr. JAMES R. BEARD were secretaries, was appointed to take the matter into consideration, and they reported that in a large number of replies from the churches there was "a consensus that some means should be adopted of drawing our scattered churches into closer cohesion, as one community co-operating for a common cause, the stronger supporting the weaker, and each taking an interest in, and feeling a responsibility for all." And further, in summarising the results of the inquiry, the report declared:—

"A general principle is laid down as preliminary to any system of organisation that no union should be formed which, in any respect, would interfere with the autonomy of our churches. The strength and vitality of the congregational spirit has been very powerfully manifested in the replies. A number of our strongest and most influential churches expressed this opinion; 32 put in an earnest plea for autonomy, and the same number for absolute liberty of doctrine. A fear was indicated that any plan of organisation might endanger these vital points. The practical conclusion is, that there is no chance of union unless any scheme that is adopted is kept entirely clear of such dangers."

"Subject always to the proviso of the maintenance intact of congregational autonomy, there is a most striking and impressive testimony in approval of Representative Assemblies, Provincial and

General. Dr. MARTINEAU has done an immense service in occasioning the widespread movement in this direction. Whatever shape it takes, it will be productive of a new interest in our work, and a new sense of responsibility in each of the represented churches. This will be a great gain, for here has been the great want. Individual congregations have too often been purely local in their sympathies and aims, and have felt no concern in any great common cause."

One other passage from the report may here be usefully recalled. "There is a general testimony," it was said, "in favour of coining no new names at all, and of limiting no one in the choice of names, but of simply retaining the existing nomenclature, and of leaving the same liberty of choice in that respect in the future as in the past. In 22 of the answers this principle is advocated with special emphasis, but it is everywhere implied. Many suggestions as to names were made, but practically all the suggestions were comprehensive. The conclusion arrived at is, that each congregation, as now, should be free to name itself, and that the title alike of the General and Provincial Assemblies should be as broad and inclusive as that of the Triennial Conference. We thus avoid all difficulty as to who shall or who shall not be admitted to this comprehensive Union of Churches; we affirm the broad principle of Non-Subscription as the very corner-stone of our organisation—let who will join us, we exclude none."

Even the proposals of this report, discussed at a special meeting of the Conference at Nottingham in 1890, were not accepted as a whole, but the natural method of growth was clearly anticipated: "It is in accordance with our English habit of mind. The British Constitution has grown by slow degrees 'from precedent to precedent.' So, it is apparent, is it destined for our church organisation to grow out of existing elements. In 62 answers this principle is expressly laid down, and it is nowhere controverted. The development of existing organisations on representative lines is the course widely recommended, with ardent belief in its practicability."

Since that time progress has certainly been made in the more effective organisation of several of the District Associations on representative lines, and much has been done by various methods to deepen among the churches the sense of fellowship in work for a common cause. The value of the work of the Advisory Committee has been more generally recognised, the Ministers' Pension and Insurance Fund has been established, and the possibilities of the National Conference as the true representative of our Free Churches as a whole have become steadily more apparent.

We will not attempt here to anticipate

the discussions of the Bolton Conference, either on the resolutions for the business meeting, which are not yet in our hands, or on the revised resolution of the President making for "a closer and more practical fellowship" for our churches; but we will recall some passages from Dr. MARTINEAU's original paper of 1888, which ought not to be forgotten.

His attempt to find a name which all the churches would accept was doomed to failure, but that did not in the least invalidate the truth and power of his description of the essential nature of our religious fellowship. "We have always been," he said, "*a fellowship devoted to the worship of God and the service of man in the spirit and faith of Jesus Christ.* We have always refused to be circumscribers of that fellowship by internal standards of belief." And then describing the character of those English Presbyterians from whom we inherit many of our old foundations, he said: "Buffeted for their scruples by the Prelatists, and for their latitude by the Independents, our fathers, while still Presbyterians, cast themselves free of all dictation, and retreated for shelter to the word of Prophets and the Mind of Christ; openly proclaiming that that was their sanctuary, which they would not quit for any 'temple made with hands.' This became, and still remains, their known badge and peculiarity; it has been recognised as such in the courts, and in the legislature; it is the entitling ground on which we still hold many a substantial old chapel, like Cross-street, Manchester, and the Great Meeting, Leicester."

The churches of our fellowship have been very various in their origin, some Presbyterian, some Independent, some General Baptist, some Methodist, some Unitarian, but Dr. MARTINEAU's statement of the old English Presbyterian ideal exactly represents the fundamental principle, which they now all accept; that is the essential meaning of our fellowship as a union of Free Churches, and on that basis we want to be drawn more closely together, in mutual helpfulness, for truer worship and more effectual work. Others also may in time be glad of the comradeship and inspiration of that Free Fellowship, if it manifests the true vitality of a spiritual faith. We who are Unitarians must prove that we are true to our profession of faith when we say that we mean freedom and progressive religious life; we must maintain the fellowship of genuinely free churches. For that purpose the National Conference offers us a great opportunity. We ought, with one consent, by loyal support and patient service, to give to it increasing vitality, and see to it that it shall fully represent the purpose of a united people, and so declare to the world the strength of the principles, the aspirations and the common life, which find their nurture and have their home in those churches.

THE COLENSO FUND.

THE appeal, here once more printed, has been for some weeks before the public. Many of our readers are aware of the noble self-sacrifice with which Miss COLENSO has devoted herself to the cause which her father, as Bishop of Natal, had so deeply at heart. It is a tragic story, of which the recent trial of DINIZULU is not the least painful incident. The more honour to the two sisters, who have suffered so much, and sacrificed so much, in their brave and persistent efforts to secure justice and humane treatment for the subject race.

Lady SCHWANN, in the letter which follows the appeal, tells us of the result so far, and of her hope that there may be a still further generous and more general response. We commend the appeal very earnestly to the attention of our readers.

THE APPEAL.

A committee has been formed to receive subscriptions for a fund which it is desired to raise to compensate Miss COLENSO and her sister in some measure for the great pecuniary sacrifice they have made in defence of the Zulus and their chief. Together they took up the work of their father, Bishop COLENSO, at his death in 1883, "to save," in Miss COLENSO's own words, "the Zulu nation from moral and physical destruction." To this object they have given their whole time and strength. They have never stopped to consider their own position, and have literally parted with their last penny.

Three thousand pounds was spent by these ladies before DINIZULU's return from St. Helena in 1890. A further considerable sum was expended by them when the chief was brought up to Pietermaritzburg in 1907, and again £1,600 at least in connection with the present trial, which at one time appeared likely to go without proper defence, until a fund had been guaranteed from other sources.

Miss COLENSO's many friends who have watched her noble and untiring efforts are anxious that she and her sister should not suffer for their self-sacrificing action. It is proposed, if sufficient money can be raised, to purchase an annuity for these two ladies. Subscriptions may be sent to any of the undersigned, or to the hon. treasurer of the fund, Lady SCHWANN, 4, Prince's-gardens, London, S.W.—Yours, &c.,

THOMAS BURT.
GEORGIANA BURNE-JONES.
CHARLES W. DILKE.
JOHN EDWARD ELLIS.
LEONARD T. HOBHOUSE.
RUDOLPH C. LEHMANN.
NORTHBOURNE.
COURTNEY OF PENWITH.
JOHN M. ROBERTSON.
CHARLES E. SCHWANN.
STANLEY OF ALDERLEY.
STEPHEN WALSH.
JOHN WESTLAKE.

SIR,—May I make, through your columns, a personal appeal for more general contributions to the fund started a few weeks ago for Miss COLENSO and her sister? It has reached £1,000, but as the entire fortune

left to the two sisters, viz., £6,000, by their father, Bishop COLENSO, has been spent, as the appeal states, in defence of the Zulus and their chief, it is desired to do more than provide a meagre annuity for these ladies, and we hope that many men and women who have watched their heroic efforts will send contributions in recognition of their noble action. Sums varying from £50 to 5s. have been received from all sorts and conditions of men and women, Bishops, peers, Quakers, Agnostics, and professors—politicians of both parties, or of none—great ladies, working women, artisans, have subscribed according to their means, and sometimes, it is suspected, beyond. Is it too much to hope that we should make the £1,000 into £3,000, and so hand back half of the money so unsparingly poured out by these two women, in their efforts to hold up the banner of truth and justice for the Zulus. There are so many people who can spare a guinea—and many more to whom ten shillings is not an impossible sacrifice for a good cause.—Believe me, yours faithfully,

ELIZABETH D. SCHWANN,
Hon. Treasurer of the Colenso Fund.
4, Prince's-gardens, S.W.

DR. INGE'S JOWETT LECTURES.

THE tenth and concluding lecture of Dr. Inge's course on "Faith and its Psychology" was given at the Passmore Edwards Settlement, Tavistock-place, on Wednesday evening, to an audience of just about fifty. "Faith as harmonious Spiritual Development" was the subject. The conclusion they had arrived at, Dr. Inge said, was that faith is a divine endowment of human nature operating through natural faculties, a prompting which compels us to look for a meaning in life, a permanent reality behind the veil of phenomena. It sets before us an absolute standard, which gives us the right always to aspire. Faith can only come into its own by being lived; it is, in fact, *life*, the response of the organism, which we name soul, to that environment which we call God. The Divine mind, we are convinced, must be a unity with itself, and must embrace all things. Our object is to discover the underlying unity of reality. The whole may be known by thoroughly knowing one part. Complete, all-round culture is impossible for us. Faithful devotion to any worthy pursuit opens avenues to the Infinite. The life of God, so far as we apprehend it, is the sphere in which ideas of wisdom, truth, and goodness are fully realised, and are fully operative. It is for us to learn to view things under the form of eternity, to penetrate to the inner meaning and permanent value of things, giving them proper rank and spiritual significance, realising their connection with large aspects of the Divine plan. We are actors in the drama of the world, as well as spectators, parts of the nature we are studying. We make as well as observe history. The life of reason is the life of the perfect man grown out of the dim mystical consciousness with which faith begins. Faith is God's gift as much as man's service, and the two sides can never be separated. This is the fundamental truth of mysticism.

We have to live in time as citizens of eternity. Dissatisfaction with the actual is part of faith. Good, under the form of eternity, is the good which has overcome evil. This is fundamental. A unified experience is the fruition of faith. Of the object of faith, God, said Dr. Inge, I have said very little, except that He is known as perfect Truth, Beauty, and Goodness. He is not withdrawn from our knowledge. The life of faith admits us to a real, not an imaginary communion with God. Faith is the human side of the religious relation, grace the corresponding Divine side. The spiritual life is not the work of man himself, but of the whole world-movement drawing him on; the Divine in humanity unfolding itself to us. Spirituality is a new cosmic force. God works in us to will and to do His good pleasure.

The lecture must not be judged by these fragmentary jottings, they are but indications of some of the luminous thoughts it contained. There were quotations from Royce, William Watson, R. L. Stevenson, Eucken, and finally the Bishop of Ely, as confirming in clear sentences the lecturer's view of faith.

At the conclusion of the lecture Dr. Inge was cordially thanked for the course, which is very shortly to be published as a volume.

It was announced that the Rev. P. H. Wicksteed is to be the next Jowett lecturer, and his subject, "Mediæval Christianity, and Dante as its Poetical Exponent." The lectures, however, are not to be given next year, but in 1911.

THE following statistics in regard to Wesleyan local preachers are given in *The Methodist Times*.

"The last return to Conference shows a total for 1908 of 19,804 fully accredited local preachers in England and Wales, as against 19,672 for 1907." On the other hand the writer shows that of local preachers on trial there was a decrease of 136, a decrease of those received on full plan, a decrease of recognition services, of reading circles, and of those presenting themselves for examination from corresponding classes. The degree to which Methodism relies on local preachers is shown by the statement that the Connexion has 8,574 churches, and preaching places, and only 2,455 ministers. Less than five-twelfths of the sermons preached in Wesleyan chapels every Sunday are by the ministers, the more than seven-twelfths remaining are by local preachers.

Perhaps of all the sentences in the preliminary paper which includes the above statistics the most suggestive, though not the most comforting, for those of us who are not Wesleyans is this:—*Pastoral churches are rarely mothers of daughters in the shape of mission stations, for the reason that in a pastoral church there is no training ground for the lay preacher.* We have taken the liberty to italicise the remark as it points to a fundamental distinction between such churches as will be represented at the Bolton Conference, and churches with the very different history and proclivities of the Wesleyans. The art of learning to carry on churches largely by means of gratuitous lay preaching is one that we have yet to learn.

BLACKFRIARS MISSION AND STAMFORD STREET CHAPEL.

ANNUAL MEETING.

THE annual meeting was held in Stamford-street Chapel on Tuesday evening, the Rev. Henry Gow, of Hampstead, in the chair. It was the second annual meeting since the beginning of the Rev. J. C. Ballantyne's ministry, and a special interest attached to it, owing to the proposal brought forward, and strongly endorsed by the meeting, for an enlargement of the premises, to afford accommodation for a men's club. This is to be provided, as stated in the committee's report, by the erection of a room at the rear of No. 51, Stamford-street, next door to the chapel, to be approached through the basement of the chapel, where another room will be available for the use of the club.

The meeting opened with the hymn "Come, labour on," after which Mr. A. A. Tayler read the committee's report, and the Rev. J. C. Ballantyne his report as minister.

"In looking back over the year that has gone," he said, "we naturally ask to what extent our chapel has fulfilled the end for which it exists. The passer-by reads that we stand 'For the Worship of God and the Service of Man'; we are happy in that our lives are dedicated to these great aims—to the spreading abroad of the religious spirit and of its power, but we cannot express so concisely the results of our work. These must be sought for in various directions, and elsewhere on these pages will be found brief reports of the different societies through which we endeavour to preach forth the Gospel which is the inspiration and reason for them all.

"The Sunday services have throughout the year brought encouragement and hopefulness, and the increased enthusiasm among the members of the congregation was especially manifest at the second annual Dedication Service, held in January 1909. Other Special Services, such as the quarterly and anniversary Sunday School services, the Harvest Festival, the Monthly Service at the Mothers' Meeting, &c., have proved equally welcome. The 'Home Missionary' finds his sphere, to a large extent, beyond the walls of the chapel; and the work of visiting in the home and sometimes in the hospital—the endeavour to be of service to our members in their times of difficulties, or sorrow, has been, as ever, rich in its reward.

* * * *

"We cannot close this report of a year's glad work among the many workers at Stamford-street without noting how sincere has been our pleasure in witnessing the steady drawing together among us all; in such increased co-ordination and co-operation lies our sole hope of manifesting the power of our Gospel of Association in the name of God and for the sake of His Kingdom."

The report of the Sunday School was read by Mr. H. H. Quarmby, that of the popular concerts by Mr. George Ling, and the printed reports include also those of the Country Cottage, the Children's Happy Evenings, the Adult Temperance Society, the Band of Hope and Mercy, the 1st London Company of the Boys' Own

Brigade, of which the brothers Ballantyne are captain, and lieutenant, the Mothers' Meeting, the Young Women's Club, and the Provident Bank, which had last year 1,160 depositors, and a total of £746 15s. 4d. collected (in 20,316 sums). The treasurer, Mr. W. S. Tayler, presented the accounts, which showed a deficit of £50 6s. in the total of £434, and he appealed for annual subscriptions to that amount, to put the accounts on a sound basis.

The committee's report spoke with warm satisfaction of the progress of the work under Mr. Ballantyne's ministry, and noted with much regret the resignation of Mr. Percy Preston of the office of treasurer of the Provident Bank, which he had held for many years. Mr. W. H. Ballantyne has taken up the work.

The CHAIRMAN, in moving the adoption of the reports, referred to the fact that Stamford-st. Chapel represented the oldest of the congregations of our free fellowship in London, Hackney, Islington and Hampstead being the others of greatest age; and he was sure they would feel with him that the congregation had not gone down, but rather up, through the kind of work it was now doing, in ministering especially to the poor; it meant a rise in work, in ideals and responsibilities. He referred to Mr. Ballantyne's report, and said how deeply he and his congregation were to be congratulated on that "year's glad work" of which it spoke.

As Wordsworth had been able to realise the ideal longing of his youth, when he made his home at Grasmere, so Mr. Ballantyne had his heart's desire when he was able to return to Stamford-st. as its minister, and they felt it was a privilege to have him there. It did not matter whether it was Grasmere or Blackfriars, if a man's heart was there it sang for joy. Wordsworth's life was not that of idle, selfish seclusion; he was fighting, striving for God and righteousness, in his quiet beautiful home; and others, fortunately, found God and the clearest call of their lives amid the depressed, the unhappy and miserable in London slums. Mr. Ballantyne, as a "Happy Warrior," was to be congratulated, and the members of the mission were to be deeply congratulated on having such a leader as their missionary and minister. There were very various social theories in the world, and it was difficult sometimes not to take very strong divergent views as to the right methods of dealing with the social problems which concern us all. But there was no question that one of the ways in which the problems may be settled was through religion in the largest, noblest interpretation of the term; through the conception of God and the spiritual life; through men and women who, while very pitiful and anxious to remove hard circumstances and injustice, yet feel that there is something greater and more important than any circumstances, who recognise the grandeur of the soul above circumstances. When men have the power to appeal in that way they are doing much to solve the social problem. To do such work needed something of that spirit expressed by Paul in the words "Art thou a slave, being called, care not for it." "If I could, I would remove yours slavery, but, after all, care not for it.

Even if the circumstances are tremendously hard, the sorrows infinitely deep, there is something in you stronger, nobler than the circumstances." Our concern is first with the soul, not with the outside but the inside, and with the outside only as springing from and resulting from care for the inside. That is the religious attitude, making men feel the power of their own souls. Something was to be done by themselves in the most desperate of circumstances, which might make them tolerable and even blessed. But no man could dare to say that to the poor, unless he suffered with them, unless in his heart there was an agonising sympathy with them. He must live very near to God, his own life must be spiritual, above circumstances and material things, if he was really to minister to the poor. It could be so only if he had attuned his own life through sorrow and prayer and infinite strife with that spiritual ideal.

The Rev. DR. CRESSEY, who seconded the resolution, spoke of the latent strength of institutions such as that mission. They appealed to the real interests and deepest feelings of the soul. At their foundation was a great and enduring strength because they appealed to what was vital and eternal in men's nature.

The reports having been adopted, the committee and officers were appointed, on the motion of Mrs. CRESSEY, seconded by Mr. A. S. TAYLER.

MR. C. F. PEARSON then moved a resolution approving of the plan for an extension of the mission premises by the building of a club room, as above described. The cost, he said, could hardly be less than £600, and the promises already received amounted only to about £160 or £170. He heartily commended the scheme to their subscribers.

The Rev. J. C. BALLANTYNE seconded the motion, and spoke of the great need for such rooms, in which their young men could have a club, which would be open to them every day of the week. It was, he said, part of a larger scheme for the co-ordination of all their work, and he went on to describe his ideal of how all their separate societies should be drawn together in a bond of common sympathy, which would greatly strengthen all their work. With the boys, their Brigade was helping to this end, and the temperance work was now all concentrated in one evening. They ought to have the same feeling in every branch of provident work, as part of their one great aim, by which each one sought to be doing something for the good of all. They meant also to form a Guild, with a mid-week meeting and service, which would further help to infuse the religious spirit into all their work. To that end, he said, he dedicated his own life to that work, and his wife was with him in that ministry. It was a joy to see that something of that for which they strove was coming about. He earnestly appealed for the additional accommodation for which they asked.

The Rev. V. D. DAVIS proposed, and Mr. W. H. BALLANTYNE seconded, a vote of thanks to the Rev. J. C. BALLANTYNE and all who helped in the work of the mission, and a vote of thanks to the chairman, moved by Mr. PERCY PRESTON, and seconded by Mr. JAMES WELCH, concluded

the business. Mr. Preston referred to the absence of old friends from the meeting, especially of the "Father of the congregation," Mr. S. S. Tayler, and Mr. David Martineau, but it was a great pleasure to see another veteran there, his aunt, Miss Preston, one of the oldest members of the Carter-lane congregation. The meeting closed with another hymn and the Benediction, pronounced by Dr. Cressey.

BRITISH & FOREIGN UNITARIAN ASSOCIATION:

MEETINGS IN SOUTH WALES.

EIGHT hours from Paddington, the President (Mr. John Harrison), the Secretary, the respective chairmen of the Home Mission and Foreign Mission Committees, and Miss H. Brooke Herford (intent on Women's League promotion) arrived after a long drive by an ever climbing road at Pantydefaid, Cardiganshire, on Tuesday evening. Through the eventide fast falling the cheery light of the handsome chapel shone welcome. Within was a crowded congregation, whose devotions had already been in progress some half-hour, the Rev. E. O. Jenkins (Llwynrhydowen) officiating, and the Rev. T. P. Spedding organiser of the Van Mission being already on the spot. As the visitors waited awhile in the porch unfamiliar, and to the deputation unintelligible, accents from within showed that the presence of a "foreign" chairman was not inappropriate, though here if anywhere the veritable "British" must be found. The service that still ensued was, happily, partly in English, and even when the words of the hymn happened to be in Welsh, the music (as the President said) proved a universal language. Very finely did the massive minor chords rise from the ranks on those crowded seats—men on one side, women on the other—and the repetition of the last half of the last verse, as if the singers were loth to cease, had a quaint effect not unpleasing.

The Rev. T. P. SPEDDING, who on Sunday had been at Aberdare, gave a stirring address on Unitarian progress in different parts of the world, and especially commended the method of missionary enterprise adopted by the Unitarians in educating students from Asiatic countries, and sending them back well equipped to spread a pure religion in their own lands. An eloquent address by the Rev. J. HATHREN DAVIES (Cefn Coed) followed, and evidently seized upon the lively attention of the natives present. Then the President gave a very impressive and earnest address, greeting heartily his Welsh friends of the South Wales and South Eastern Wales Unitarian Societies, and assuring them of the warm paternal regard of friends in England. He would gratefully acknowledge the great work done for religious liberty by Welshmen, and especially those who had kept the Unitarian standard to the fore. They had every sympathy with all broadening religious thought, but he felt theirs was a special piece of work to do in the world, and for his own part he never disguised his attachment to definite Unitarian propaganda. The work of the Van he looked upon as of great value. If the people were reluctant to come into their

churches to hear their teachings it was the duty of Unitarians to go out to the people with their message. No doubt such a method would have given something like a shock to the good fathers of a generation gone by; but times had changed. Amongst other pregnant observations the President said there was a real danger of a Romanist reaction to some extent, following upon the migration of the French Catholics to this country of late. They must earnestly address themselves to grounding their young people in the reasons for the faith they held. Further full-voiced singing was followed by benediction, pronounced by the Rev. T. ARTHUR THOMAS (Llandyssul), who has been a most able organiser of the Cardigan part of the week's South Wales programme.

WEDNESDAY.

Early on the next day devotions began again, conducted by the Rev. R. C. JONES (Lampeter), and a Conference followed (Rev. T. A. Thomas presiding), on "Woman's Work in the Churches," being opened by a capital address from Miss H. BROOKE HERFORD, replete with humour and wisdom. Apparently the address was so convincing that no lady present wished (publicly) to dispute its appeal on behalf of the new "League"; so the meeting proceeded to another hymn followed by a thoughtful and interesting sermon by the Rev. R. J. JONES (Aberdare). He very adroitly introduced English equivalents here and there for the benefit of the visitors, who in spite of their disabilities were able to recognise a scholarly mind as well as a devout spirit at work in this discourse, which was upon the subject of the "Man, Christ Jesus." "Man," the result of a long evolution; "Christ," the great religio-political ideal of the Jews. "Jesus," the most complete incorporation of this ideal in an individual man; such was the tripartite subject of the sermon, the prevailing note of which was "Back to Jesus."

There followed an interesting interposition of words of welcome to the deputation by the Revs. R. J. JONES and J. DAVIES, the CHAIRMAN supporting in a very cordial speech, in which he referred humorously to the very large number of Welsh Unitarian ministers and editors in our denomination. The welcome was acknowledged by the PRESIDENT, Mr. BOWIE, and Mr. TARRANT.

In the afternoon, after luncheon, a service was held, conducted by the Rev. LEWIS WILLIAMS, a sermon in Welsh being given by the Rev. J. DAVIES (Allt-y-placa) and another in English by the Rev. W. G. TARRANT. The subject of the former was "Jesus as a Saviour"; and Mr. TARRANT spoke on the necessity of each generation's own search for the living springs of religious life. Again there was a very crowded congregation.

Tea followed, and in the evening addresses were given as follows:—"Our Unitarian Message and Mission" (the PRESIDENT); "Unitarians and Education" (Rev. W. COPELAND BOWIE); "The Future of Our Sunday Schools" (Mr. ION PRITCHARD); "The Trend of Modern Thought on Religion" (Rev. W. G. TARRANT). Impressions of this meeting and of those held on Thursday at Swansea must be reserved for next week.

PROVINCIAL LETTER.

THE MIDLANDS.

In my letter to you of a year ago, I alluded to the new year's address by the Rev. Joseph Wood, which appeared in your columns under the title of "Our Great Problem," the problem being how to strengthen our weak churches. For three months a discussion of the matter took place in your paper, and after a lapse of a few more months Mr. Wood returned to the subject again under the title of "The Individual and the Church." At the end of last January you published the terms of Mr. Wood's conference resolutions to be brought forward this month at Bolton, and this was followed by a succession of letters to your paper carrying on the discussion with more or less warmth to the month of March. The announcement that Mr. Wood would speak on "The Federation of Our Churches," at the annual meeting of the Midland Christian Union, attracted a good attendance at the Old Meeting Church on the 15th of last month. Mr. Wood spoke for nearly an hour. He went over some of the old ground again, and referred to the paper he had read at Oxford in April. He had, he said, a reason to give for the action he was now taking, viz., that six years ago he read a paper at the Liverpool Conference on Ministers' Stipends, and urged a joint appeal to the public to provide funds for a minimum stipend. The Conference passed a resolution directing the Executive Committee to take his proposals into consideration, and to report to a special meeting of the Conference, but the resolution produced no result. After giving some of his recent experiences in visiting the churches up and down the country, Mr. Wood said the fund he proposed the Conference should raise for securing a minimum stipend of £150 had met with a good deal of criticism. His action in that matter had been misunderstood. He did not wish to set up another fund if the Sustentation Fund could be equal to the occasion. He also had no intention of turning the Conference into a central church authority. "With our bringing up," he said, "we object to an authority." Nor would he interfere with the legitimate work of existing institutions. He wanted all of us to go into the Conference animated by one impulse, one idea, to promote a larger fellowship and improve the stipends of our ministers.

After listening to Mr. Wood's eloquent address, with its pathetic array of facts, its unanswerable appeal to our highest feelings, and its very moderate proposals for attempting to remedy the existing state of things, some of us who had come to the meeting in a critical mood and disposed to raise objections, had the ground taken from beneath our feet, and heartily agreed with Mr. Wood that some such steps as he proposed must be taken and taken without delay. The meeting apparently felt that they could not remain satisfied with things as they were, and a resolution, "That in the opinion of this meeting the time is now ripe for the consideration of a scheme for promoting united action among our churches to a greater extent than at present," was carried without a dissident.

Of course, this leaves the mode of procedure quite open, but there ought to be no difficulty in coming to an agreement when the details are gone into. I am glad to find that Mr. Wood's Conference resolution has been altered in such a way as to remove Mr. Street's objections, and it is devoutly to be hoped that some practical good will result from the resolution which ought to be passed by the Conference without any opposition. Part of Mr. Wood's scheme for a Federated church consists of a circuit plan, the idea of which he has borrowed from the Wesleyan Methodists. At the annual meeting of the Union he considered how it would work out in the Midlands, and he thought that one or two of our churches might be too remote to come in to such a system. He suggested that the Church of the Messiah, Newhall-hill, Oldbury, and West Bromwich might form one circuit; another might be the Old Meeting, Small Heath, Kingswood, Banbury and Evesham; a third, Kidderminster, Stourbridge, Lye and Cradley; and a fourth Shrewsbury, Wolverhampton, Coseley, Walsall, and Dudley; Tamworth and Whitchurch would be difficult to work in with others. The congregations would be asked to give up some of the services of their ministers in order to comply with the needs of the circuit. In his case he thought it might mean preaching elsewhere once a quarter.

A few changes among our ministers have taken place since my last letter. Mr. Wright has left the Old Meeting and taken the pulpit at Sale, and his place has been filled by Mr. A. H. Biggs; Mr. Thompson has been succeeded at Dudley by Mr. T. M. Falconer and the Rev. Wm. Stephens is to go to Shrewsbury in place of Mr. Street. I was glad to find Mr. Street was able to attend the meetings last month and take some part in them. Mr. Gorton, has accepted an invitation to Kingswood, and this will leave the congregation at Moseley without a minister. Fresh life has come to the church at Banbury under the care of Mr. Stanley Russell, a Manchester College student, but he can only remain in the town during vacation, and he preaches in the evenings during term time. Tamworth still remains without a minister.

I have to congratulate the Rev. T. Paxton, of Newhall-hill, upon the remarkable success of the series of six lectures to Sunday School teachers which have been recently given in Birmingham by Mr. Frank Roscoe, Principal of the Men's Day Training College, on the art of teaching. The lectures were attended by crowded audiences, and presided over by leading men in the city, including the Lord Mayor (Mr. G. H. Kenrick), the Bishop, and Sir Oliver Lodge.

I understand the scheme originated with Mr. Paxton, and was joined in by the Birmingham Sunday School Union, the Wesleyan Methodist Sunday School Committee, the Friends' Sunday School Union, and our own Midland Sunday School Association, of which Mr. Paxton is hon. secretary. An interesting account of it is given by Mr. Paxton in the first number of the new Sunday School quarterly magazine, edited by the Rev. J. Arthur Pearson. I hear that 33 certificates have been awarded on the results

of an examination which was sat for by nearly 100 teachers.

Hard work has been telling on two of our missionaries, whom we can ill afford to lose from the life of Birmingham. Mr. Clarke (Hurst-street) was laid by with illness last year, and preached for the first time for 14 weeks on September 20. He will have to take things more quietly in the future. Mr. Pipe (Fazeley-street), I hear, is far from well. Both missions continue to be the centres of various activities all the year through, giving help and sympathy to many who are sadly in need of it.

The congregation at the Church of the Messiah have decided to keep to Mr. Jack's service book in preference to two others which were used in the church for some months till the members became acquainted with them. At the beginning of the year they adopted the "New Hymnal" in place of the "Hymns of Praise and Prayer," which had been in use since 1888. In your lists of Sunday schools of 100 years old, which appeared in THE INQUIRER last November, I see no mention of the Church of the Messiah. We celebrated our centenary in 1888.

The Unitarian Van Mission held a series of meetings in the Midlands last autumn, beginning in July and ending in October. Among other places the van passed through Kidderminster, the Lye, Dudley, Wolverhampton, Walsall, Coseley, West Bromwich, Oldbury, Smethwick, Small Heath, and Moseley and the closing meetings took place in the second week in October. The arrangements for our immediate district were made at a meeting at the Church of the Messiah in July, at which Mr. Byng Kenrick presided. The Midland Van ran for 98 consecutive nights without having to abandon a meeting, and only missed 3 evenings out of the 151 days of its tour. So runs the missioner's report of the season's work, and he speaks of the general results throughout the country as eminently satisfactory.

HERBERT NEW.

PERHAPS we should think the courtesy of thorough manners better worth cultivating if we would think what a *power* it is for good. The manners that reveal a really friendly heart, a true considerateness, and readiness to take trouble and pains to serve others—these never deceive in the long run. They cannot be counterfeited successfully. But they can be acquired by practising the exterior form and the interior disposition together. They can be made a second nature outside, where the heart is renewed in a loving spirit. And then they will move human hearts as no other power can.—*Henry Wilder Foote.*

MUST it be that we grow wise only when it is too late to use wisdom? That we see our opportunities only when it is of no use seeing them? Must an angel visit us and we not know that such a heavenly visitant was here till we see the wave of his departing wing? O let not this be! We can seize these opportunities if we are awake to the danger and the grief of letting them slip by.—*Samuel Greg.*

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Wednesday, or Thursday Morning at latest.]

Ashton-under-Lyne.—A three days' bazaar representing the Indian Empire, was held in the Ashton Town Hall last week by the members of the Richmond-hill Unitarian Church. The object was to raise £1,200 to wipe out a building debt on the new church, and carry out some further necessary work. The bazaar was opened on Thursday, March 25, by Sir Edwin Durning-Lawrence, Bart., Alderman J. Hall Brooks presiding, and from first to last it was a great success. On Saturday evening it was announced that the total sum realised by proceeds of sales and donations was £1,254.

Coalville.—A very successful tea and social was held in the Unitarian Hall on Saturday last. The tea was gratuitously provided by the members of the congregation. The social was presided over in a very humorous manner by Mr. Chapman, and a varied programme was gone through and much enjoyed. The proceeds will be devoted to the building fund.

Cullompton.—The Devon Ministers' Conference, to which, under the new arrangement of the Conference to cover the whole of the Western Province, the ministers at Bridport and Crewkerne are now added, met at Cullompton on Monday, March 29, under the presidency of the Rev. Jeffery Worthington. All the members were present, with the exception of the Rev. Alfred Sutcliffe, who was kept away by illness in his family. After lunching at Chudleigh Cottage the ministers assembled in the chapel, and a discussion took place upon a paper entitled "Our Little Problems," read by the Rev. W. L. Tucker, of Bridport. Tea was partaken of in the schoolroom by the ministers and friends, after which a hearty welcome was offered to the visitors, each of whom briefly responded. In the evening a public lecture was given in the charmingly decorated parish room upon "Men and Women from Shakespeare's Plays," by the Rev. R. H. U. Bloor, of Exeter. Col. Moody, C.B., himself a Shakespearean student, presided, and there was a large and highly appreciative audience, including many of the principal inhabitants of the town and neighbourhood.

Halifax.—The annual choir social at Northgate-end Chapel was held on Thursday last week, and there was a good attendance. Next day Mrs. Helliwell's last concert of chamber music was given. The Mutual Improvement Society concluded its lectures on Monday, March 22, with a paper on "Folk-lore" by Mr. W. H. Dimsdale. The Rev. W. L. Schroeder gave the last of his lectures to the literature class for the winter on Monday, March 29, the subject being "Pre-Shakespearean Tragedy," with special reference to Marlow.

London: Deptford (Farewell).—On Sunday evening, March 21, the Rev. A. J. Marchant preached his farewell sermon, and on the following Wednesday evening a tea and public meeting was held under the presidency of the Rev. W. W. Chynoweth Pope, of Lewisham, when addresses were given by the Revs. A. J. Marchant, F. Allen, G. Carter, J. Hipperson, and Delta Evans, Messrs. J. C. Pain, G. Jenks, W. G. Warren, J. Jean, R. Thornton, and Percy Jones. On behalf of the church, Mr. E. Stone presented an address, and a purse to Mr. Marchant, and a diamond and ruby ring to Mrs. Marchant.

Maidstone.—With the end of March and the approach of Easter, the winter activities have drawn to a close. It has been a time of remarkable encouragement. Not a few new members have joined the church, the morning congregation has largely increased, and at the evening services the congregation has generally crowded the building.

Newcastle-on-Tyne.—The schoolroom of the Church of the Divine Unity was crowded on Wednesday and Thursday nights, March 24 and 25, when the scholars of the Sunday-school gave an excellent performance of Helen and Mark Stanton's cantata "The Fairy Chain." A stage had been erected and special scenery provided, and the pretty story of life on the fairy island was followed with the utmost interest by the audience.

Pontypridd.—On Thursday evening, March 25, a tea meeting in aid of Sunday-school work

was held at the Unitarian Church, after which Mrs. John Lewis gave a deeply interesting lecture on "William Rathbone," concluding with the noble tributes paid to his memory by men of many different churches, and, most beautiful and touching of all, by Florence Nightingale.

Rochdale District.—On Saturday, March 27, the second social gathering of the Rochdale and District Unitarian Fellowship was held at Oldham. This meeting, like its predecessor, was a complete success. Visitors came from Todmorden, Heywood, Middleton, and Rochdale, and many Oldham friends were present. At many similar gatherings the young folks are conspicuous by their absence, but at this social they were in a decided majority. Tea was followed by an entertainment, consisting of glees, songs, violin solo, and a recitation, given by representatives of the various congregations. Mr. Newby, of Oldham, presided, while the Rev. W. Copeland Bowie, representing the British and Foreign Unitarian Association, gave a short address. He reminded his hearers that in years gone by he practised during his college days upon some of the congregations represented in his audience. Then he drew their attention to the fact that their ancestors had often gone through severe persecution in securing the freedom and privileges Unitarians now possess. After indicating what Unitarians believe, what are their ideals, and what is their relationship to other religious bodies, he ended with a stirring appeal to those present to lead an earnest, useful life, to hold high ideals, and so increase the power and influence of Unitarianism. The gathering proved a success in every respect. On Sunday full use was made of Mr. Bowie's visit, for in the morning he preached at Oldham, in the afternoon addressed an open meeting of the P.S.A. in connection with the congregation, and in the evening took the service at Middleton. On June 19, the Fellowship will hold its second picnic, when, if the weather be fine, there is sure to be a large gathering. The feeling of comradeship among the members of these five congregations is steadily being strengthened, thereby increasing the power of each of the churches.

Rotherham (Farewell Presentation).—On Thursday evening, March 25, there was a social gathering in the old schoolroom of the Church of Our Father, to bid farewell to the Rev. William Stephens, who, after more than fourteen years' ministry there, is removing to Shrewsbury, as successor to the Rev. J. C. Street. Mr. Andrew Thomson (treasurer of the presentation fund) presided, and in opening the proceedings gave some figures as to the new organ and renovation of the schoolroom, effected during Mr. Stephens' ministry, to show that there was life in them yet. In bidding farewell to Mr. Stephens, they wished him a useful and successful future. The Rev. C. J. Street, who was the next speaker, said he deeply regretted Mr. Stephens' departure from that district, but was very glad he was going to new work with his father (the Rev. J. C. Street) at Shrewsbury. Mr. E. Bramley also expressed the good wishes of the Upper Chapel congregation at Sheffield. Mr. A. Pearson and Mr. W. Crooks, the oldest member of the choir, joined in the tribute to Mr. Stephens, and at the conclusion of the latter's speech, the company joined in singing "Auld Lang Syne." Mr. J. Cocker then referred to the presentation about to be made, and said that the money had rolled into the purse so readily that they got twice as much as they expected. The presentation was made by Mrs. Cocker, consisting, in addition to the purse of gold, of a photograph of Mr. Stephens, which he will leave with the congregation, to be added to the collection of portraits of ministers in the vestry, and an address inscribed in a handsome album. The address expressed in cordial terms the appreciation and goodwill of the congregation, declaring that Mr. Stephens had worthily upheld the tradition of that church in a ministry which had found much acceptance, not only in the congregation, but beyond its borders. Mr. Stephens responded with much feeling, and referred to the many sacred memories he should take away with him of those years of ministry. It was mentioned that Mr. Stephens had also received a presentation of a dressing-case from the teachers of the Sunday-school, and at the meeting the useful gift of an umbrella was made to Mrs. Stephens. After an interval for refreshments, addresses were given by the Revs. C. Hargrove and A. H.

Dolphin, and votes of thanks followed. The response for the guests was made by the Rev. Halliwell Thomas. The proceedings closed with the Benediction, pronounced by the Rev. W. Stephens.

Saffron Walden.—The Rev. J. A. Brinkworth, having completed 34 years of ministry at the General Baptist Chapel, began a new year on Sunday, March 28, when he preached a special sermon in the evening on "The Principles of Christianity in Human Life."

Yorkshire Unitarian Union.—The following resolution was passed at a recent meeting of the Executive Committee of the Union, and forwarded to Mr. Ceredig Jones:—"That this meeting of the Executive Committee of the Yorkshire Unitarian Union desires to put on record its appreciation of the services rendered to this Union by the Rev. E. Ceredig Jones, M.A., who was for several years its hon. secretary, and for twenty-two years served as member of its Committee, and wishes him many years of life and health in the promotion of the Unitarian Faith, which he has had so much at heart and has preached with exemplary devotion."

HAVE we grown stronger to resist evil example, and yet more tender in our compassion towards human frailty and folly? Have we been drawing closer in fellowship to all good people and more willing to do our part in all good work? If we can say yes to such questions, let us thank God, who has helped us so to number our days as to learn from them the wisdom of the heavens.—C. G. Ames.

I HAVE had much occasion to observe that the things which are taken for affronts, and are frequently improved into violent quarrels, are often the result of mere inadvertency and inattention, and by no means proceed from any settled design, or from malignity of temper. In all such cases, where no positive injury is intended, though there may be a considerable deficiency in external respect, I have laid it down as a rule to myself, and would recommend it to others, entirely to overlook them.—Andrew Eippis.

OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the Publisher not later than Wednesday Afternoon.

SUNDAY, April 4.

LONDON.

Acton, Creffield-road, 11.15 and 7, Rev. ARTHUR HURN.
Bermondsey, Fort-road, 7, Rev. J. HIPPERSON.
Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. J. JUPP.
Essex Church, The Mall, Notting Hill Gate, 11, Rev. DR. ELIOT; 3.15, Rev. FRANK K. FREESTON; 6.30, Rev. DR. ELIOT. Collections for School Funds.
Forest Gate, corner of Dunbar-road, Upton-lane, 11, Mr. STORR; 6.30, Rev. H. WOODS PERRIS.
Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. H. RAWLINGS, M.A.
Hampstead, Rosslyn-hill Chapel, 11.15, Rev. H. GOW, B.A.; 6.30, Rev. STOFFORD A. BROOKE.
Harlesden, N.W., Willesden High School, Craven Park, 7, Rev. J. ARTHUR PEARSON.
Highgate-hill, Unitarian Christian Church, 11 and 7, Rev. A. A. CHARLESWORTH.
Ilford, Unitarian Christian Church, High-road, 11, Mr. J. CARROLL; 7, Rev. GEORGE CARTER.
Islington, Unity Church, Upper-street, 11 and 7, Rev. E. SAVELL HICKS, M.A.

Kentish Town, Clarence-road, N.W., 11 and 7, Rev. F. HANKINSON.
Kilburn, Quex-road, 11 and 7, Rev. CHARLES ROPER, B.A.
Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. C. POPE.
Little Portland-street Chapel, 11.15 and 7, Rev. J. PAGE HOPPS.
Mansford-street Church and Mission, Bethnal Green, 7, Rev. GORDON COOPER.
Peckham, Avondale-road, 11 and 6.30, Mr. S. PENWARDEN.
Richmond, Free Church, Ormond-road, 11.15, Rev. W. E. WILLIAMS, B.A.; 7, Dr. LEESON.
Stoke Newington Green, 11.15 and 7, Dr. F. W. G. FOAT.
Stratford Unitarian Church, 11, P.S.M., H. C. WILLMOTT; 6.30, Mr. W. RUSSELL.
Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
Wimbledon, Collegiate Hall, Worple Road, 11 and 7, Rev. G. CRITCHLEY, B.A.
Wood Green, Unity Church, 11 and 7, Rev. DR. MUMMERY.
Woolwich, Carmel Chapel, Anglesea-road, 11 and 6.30, Rev. L. JENKINS JONES.

ABERYSTWTH, New Street Meeting House, 11 and 6.30, E. GLYN EVANS.
BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
BLACKPOOL, Dickson-road, North Shore, 10.45 and 6.30, Rev. ROBERT MCGEE.
BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30.
BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. C. C. COE.
BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. PRIESTLEY PRIME.
BUXTON, Hartington-road Church, 11 and 6.30, Rev. GEORGE STREET.
CANTERBURY, Ancient Chapel, Blackfriars, 10.50, Rev. J. H. SMITH.
CHELTENHAM, Bayshill Unitarian Church, St. George's-road, 11 and 7, Rev. J. F. JONES.
CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER, B.A.
DUBLIN, Stephen's Green West, 12, Rev. G. HAMILTON VANCE, B.D.
GUILDFORD, Ward-street Church, North-street, 11 and 6.30, Mr. GEORGE WARD.
HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. S. BURROWS.
HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. J. J. MARTEN.
LEEDS, Mill Hill, 10.45 and 6.30.
LEICESTER, Free Christian Church, 11 and 6.30, Rev. KENNETH BOND.
LEICESTER, The Great Meeting, 11 and 6.30, Rev. EDGAR I. FRIPP, B.A.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. CHARLES CRADDOCK.
LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
LIVERPOOL, Ullet-road, Sefton-Park, 11; 6.30, Rev. J. C. ODGERS, B.A.
MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. A. FARQUHARSON.
NEW BRIGHTON and LISCARD, Memorial Church, Manor-road, 11 and 6.30, Rev. A. ERNEST PARRY.
NEWPORT, Isle of Wight, 11 and 6.30, Rev. J. RUDDLE.
OXFORD, Manchester College, 11.30, Rev. L. P. JACKS, M.A.
PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. JAMES BURTON, M.A.
PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
SEVENOAKS, Bessell's Green, The Old Meeting House, 11, Rev. J. F. FARMITER.
SHEFFIELD, Upper Chapel, 11, Rev. C. J. STREET, M.A.; 6.30, Rev. J. W. COCK.
SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. MATTHEW R. SCOTT.
TAVISTOCK, Abbey Chapel, 11 and 6.30, Rev. E. RATTENBURY HODGES.
TORQUAY, Unity Hall, Lower Union-street, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
TUNBRIDGE WELLS, Dudley Institute, Dudley-road, 11, Rev. FREDERIC ALLEN.
WEST KIRBY, Tynwald Hall, opposite Station (side door), 11 and 6.30, Rev. H. W. HAWKES.

GERMANY.

HAMBURG, The Church of the Liberal Faith
Logenhaus, Welckerstrasse, 11. Rev.
GARDNER PRESTON.

SOUTH AFRICA.

CAPETOWN, Free Protestant (Unitarian) Church,
Hout-street, 6.45, Rev. RAMSDEN BALM-
FORTH.

GOOD FRIDAY.

LIVERPOOL, Ullet-road, 11, Rev. J. C. ODGERS,
B.A.

HAMPSHIRE, Rosslyn-hill, 11.15, Rev. H. Gow,
B.A.

BIRTH.

BATE.—On March 26, at 5, Charing Cross-
mansions, Glasgow, Mary, wife of Percy
Bate, and daughter of the late Henry Turner,
of Newland, Keymer, Sussex, of a son.

DEATH.

KEMP.—On March 22, at 1, Hamilton-road,
Brighton, John Adam Kemp, aged 77.

Unitarian Church, Accrington.

In May, this congregation will celebrate the
50th Anniversary of its existence, and has
decided to mark the event by declaring itself
independent of support from the North-East
Lancashire Mission, and by undertaking much
needed repairs and decoration of the church
building.

£1,500 is required to ensure an income
sufficient to replace the present annual grant
from the N. E. L. Mission, and a further £250
for the repairs and decoration.

The congregation being small and consisting
chiefly of working people, has exhausted its
own means, and therefore has now to rely upon
the generosity of the Unitarian public.

From the list given below, it will be seen
that the first-named object has been accom-
plished, and an earnest appeal is now made for
the remaining £150 to complete the second
portion of the scheme in time for the Jubilee
celebrations on May 1.

Amount already promised:—

Legacy from the late Mrs. Helen		
Grundy	£500	0 0
North East Lancs. U. Mission ...	250	0 0
Accrington Congregation ...	568	7 6
Friends outside Accrington ...	253	6 9
British and Foreign Unitarian		
Association (for repairs and		
decorations)	25	0 0

Donations will be thankfully received and
gratefully acknowledged by any of the follow-
ing: Rev. J. Islan Jones, B.A., 7, Avenue-
parade, Accrington, Minister; J. E. Wilde,
23, Mount-terrace, Accrington, Treasurer;
A. Webster, 28, Rock Mount, Accrington,
Secretary.

MANCHESTER DISTRICT SUNDAY SCHOOL
ASSOCIATION.

THE SIXTY-FOURTH ANNUAL
MEETING will be held at Gee Cross,
Hyde, on Good Friday, April 9.

11.0 a.m.—Service in Hyde Chapel, conducted
by Rev. T. P. SPEDDING, of Stockport. A
collection will be made for the funds of the
Association.

2.0 p.m.—Business meeting in the Chapel.
Chairman: Rev. J. MOORE.

5.30 p.m.—Public meeting in the Chapel,
presided over by Mr. SAMUEL ASHWORTH.
Addresses dealing with Sunday School
work will be delivered by Revs. E. W.
SEALY, M.A., W. GRIFFITHS, Ph.D., B.D.,
and H. BODELL SMITH, and a collection
will be taken in aid of the Barleycroft
Convalescent Home.

UNITARIAN CHURCH,
West Hill Road, BOURNEMOUTH.

A SALE OF WORK will take place in the
Lecture Hall, in aid of the Church Funds, on
Wednesday, April 14, commencing at 3 o'clock.

Contributions of goods or money will be
thankfully received, and should be sent to
Mrs. COE, Whinsbridge, Grosvenor-road,
Bournemouth.

BICENTENARY CELEBRATION BAZAAR.

First Presbyterian (Non-Subscribing) Church,
Downpatrick, Ireland.

The Members of this Church intend to celebrate the 200th Anniversary
of the founding of their present Meeting House by raising a Fund to enable them
to carry out some much needed Improvements, such as the Renovation of the
Meeting House, Manse, and Schoolroom, and other desirable objects.

For this purpose a Bazaar will be held in the month of December, 1909.

The Members of the Congregation make an earnest appeal to friends at
home and abroad to aid them in worthily maintaining this interesting historic
Church.

Contributions in Money, Work, or Goods will be thankfully received
and acknowledged by

(Miss) EDITH JORDAN, Church-street, Downpatrick, Hon. Sec.

Mrs. DUNBAR, Manse, Downpatrick, Hon. Treas.

Situations.

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for the beginning of May, a lady about
30 years of age, to teach one girl of 14 years.
English, French, German, and Music. State
salary, and give references.—Write, X. Y.
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WANTED, a MAID ATTENDANT,
for an elderly lady. Must be thoroughly
capable and experienced.—Apply, Miss COBB,
Calthorpe, Redland-road, Reading.

VEDANTA.

A LECTURE on the VEDANTA
PHILOSOPHY (last of the course) will
be delivered by the Swami Abhedananda, at
Denison House, Vauxhall Bridge-road (near
Victoria Station), on Sunday at 11 a.m.
Subject, Salvation through Love. Admission
free. Collection.—For further particulars
apply to the Hon. Sec., Vedanta Society, 22,
Conduit-street, W.

SUNDAY EVENING LECTURES,
St. James's Hall, Great Portland-street,
W., by Mr. G. W. FOOTE (President of the
National Secular Society).

April 4. The Moral Failure of Christianity.
" 11. If Christ be not Risen.
" 18. God and Humanity.
" 25. The Religion of Shakespeare.

(Anniversary Lecture.)

Doors open at 7. Chair taken at 7.30. Body
of hall, 1s. and 6d.; balcony, free.

LONGSIGHT FREE CHRISTIAN CHURCH.

WELCOME SOIREE to Rev. G. C.
SHARPE (late Primitive Methodist
Connexion), Gaskell Hall, Wednesday next,
April 7, 7 o'clock. Tickets sixpence. Refresh-
ments during the evening.

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LONDON, W.

TWO LADIES RECEIVE OTHERS—TEACHERS, STUDENTS and OTHER WORKERS, in their flat in Westbourne-square. References.—H. V. N., INQUIRER Office, 3, Essex-street, Strand, W.C.

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